



قَالَ تَعَالَى:

﴿مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ﴾

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

[التوبة: ٣٦]



Allah Ka Maheena

MUHARRAM

Hurmat wa Azmat • Fazail wa Ahkaam

• Bid'aat wa munkaraat

Abu Abdullah Inayatullah Bin Hafeezullah Madani

Transliteration: U K Momin

Subai Jamiat Ahle Hadees Mumbai

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيد الأنبياء والمرسلين، نبينا محمد، وعلى آله وصحبه أجمعين، وبعد:

Maah e Muharram Hijri saal ka pehla mahina hai. Isi se Islami saal ka aaghaz hota hai, ye hurmat wa taqaddus waale chaar mahinoñ mein se ek hai. Jiski hurmat wa azmat ka paas o lihaz rakhna, is se mutalliq ahkaam par amal karna aur in mein khusoosiyat ke saath har qism ki shirkiyaat, bid'aat wa khurafaat aur muharramaat wa munkaraat se ijtinaab wa ehteraz karna har musalman ke liye zaroori hai. Aayiye kitab o sunnat ki roshni mein is maheene ki hurmat, iske fazail wa masail aur is se mulhiq karda bid'aat wa khurafaat ka jaiza lein.

Awwalan: Maah e Muharram Ki Hurmat Wa Azmat:

- ① Allah ke yahañ mahinoñ ki tadad (12) baarah hai, jin mein chaar hurmat waale hain: Muharram, Rajab, Zil-Qa'dah aur Zil-Hijjah, irshad-e-baari ta'ala hai:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتْلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتُلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ [Surah at-Tawbah : 36]

Mahinoñ ki ginti Allah ke nazdeek kitabullah mein baarah (12) ki hai, usi din se jab se aasmaan wa zameen ko usne paida kiya hai. Us mein se chaar hurmat wa adab ke hain. Yahi durust deen hai. Tum in mahinoñ mein apni jaanoñ par zulm na karo aur mushrikoñ se jihad karo jaise ke woh tum sab se ladte hain aur jaan rakho ke Allah ta'ala muttaqiyoñ ke saath hai.

Ab in chaar mahinoñ ki wazahat karte hue Nabi Kareem ﷺ ne irshad

”عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: " الزَّمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ“ [Bukhari 3197, Muslim 1679]

Abu Bakrah ؓ Nabi kareem ﷺ se riwayat karte hain ke aap ne farmaya: Zamana ghoom kar apni usi halat par aa chuka hai jis din Allah ta'ala ne aasmanoñ aur zameen ko paida kiya tha, saal mein 12 maheene hain, un mein se chaar (04) hurmat waale hain, teen musalsal hain: Dhul Qadah, Dhul Hijjah aur Muharram, aur chautha muzar waaloñ ka rajab, jo jamadi (saniyah) aur shaban ke darmiyan aata hai.

Albatta wazeh rahe ke aayat e kareema ka ma'ani ye nahi hai ke deegar maheenoñ mein zulm wa sarkashi aur gunah karna rawa hai, balke woh to hamesha hi haram hai, lekin in maheenoñ mein iski sangeeni mazed badh jaati hai, chunancha Allama ibn Jareer at-Tabri ؓ ne aayat e kareema ki tafseer mein Qatadah ؓ ka yeh qaul naql kiya hai:

”إِنَّ الظُّلْمَ فِي الْأَشْهُرِ الْحُرُمِ أَكْثَمُ حَاطِيَةً وَوَزْرًا مِنَ الظُّلْمِ فِي مَا سِوَاهَا، وَإِنْ كَانَ الظُّلْمُ عَلَى كُلِّ حَالٍ عَظِيمًا، وَلَكِنَّ اللَّهَ يُعْظِمُ مِنْ أَمْرِ مَا يَشَاءُ“ [Tafseer at-Tabri: 14/238/16698]

Haram maheenoñ mein zulm wa ziyadati deegar maheenoñ ke bil-muqabil bahut badi aur sangeen ho jaati hai, halanke zulm to har haal mein sangeen hi hai, lekin Allah ta'ala apne jis muamle ko chahta hai azmat wala banata hai.

Hafiz ibn kaseer ؓ ne Ibn Abbas ؓ ka qaul naql kiya hai:

”...وَجَعَلَ الذَّنْبَ فِيهِنَّ أَكْثَمَ، وَالْعَمَلُ الصَّالِحُ وَالْأَجْرُ أَكْثَمُ“

[Tafseer Ibn Kathir 4/148]

Allah ta'ala ne in chaar maheenoñ mein gunah ko bahut bada kar diya hai, aur nek amal aur uske sawab ko bhi Azeem tar kar diya hai.

Neez khud farmate hain:

”نَهَى تَعَالَى عَنِ الظُّلْمِ فِي الْأَشْهُرِ الْحُرُمِ، وَإِنْ كَانَ فِي جَمِيعِ السَّنَةِ مَثْبُتًا

عَنْهُ، إِلَّا أَنَّهُ فِي الْأَشْهُرِ الْحُرُمِ أَكْثَرُ“ [Tafseer Ibn Kathir , 1/545]

Allah ta'ala ne haraam maheenoñ mein zulm se mana' farmaya hai, halanke zulm to poore saal hi mein mana' hai, albatta haraam maheenoñ mein mazed takeedi taur par mana' hai.

② “Chaar maheenoñ ki hurmat” ka mafhoom

Allama Abdurrahman bin Nasir as-Saadi farmate hain:

Unheñ hurmat wala is liye kaha gaya hai ke unki hurmat wa azmat zyada hai aur un mein qitaal haram hai. [Tayseer al-Kareem ar-Rahmaan page: 336]

Neez iski do-tok wazahat khud aayat e kareema ke siyaq mein maujood hai, ke Allah ne farmaya: “in mein apne aap par zulm na karo” yaani zulm wa ziyadati, gunahoñ wa ma'asi aur qatl wa gharat-giri wagaira karke apne aap par zulm na karo, ke in maheenoñ ki hurmat ka paas o lihaz rakhna hi thos deen hai.

Imam Ibn Katheer ﷺ farmate hain:

In maheenoñ ka adab wa ehteram arab ke log zamana e jahiliyat mein bhi kiya karte thay, unki aksariyat ka yahi aqeedah tha, albatta un mein kuch log thay jinheñ “basl” kaha jaata tha, woh shiddat barat'te thay, saal ke aath (o8) maheenoñ ko haraam samajhte thay. [Tafseer Ibn Kathir 4/148]

Allama Badruddin ayini farmate hain:

“Hurum” haraam ki jama' hai, yaani in maheenoñ mein qitaal aur ladai wagaira haram hai. [Umdah tul Qari sharh sahih al-Bukhari 21/149]

Yahi wajah hai ke arab ke log apni tamam tar safakiyat ke bawajood haraam maheenoñ mein kisi se ta'aruz nahin karte thay. Chunanacha Ahmed Ibrahim ash-shareef likhte hain:

”وَكَانَ الرَّجُلُ لَوْ لَقِيَ قَاتِلَ أَبِيهِ فِي الشَّهْرِ الْحَرَامِ أَوْ فِي الْحَرَمِ لَمْ يَتَعَرَّضْ لَهُ“

[Makkah wal Madinah Fil Jahiliyah Wa Ahdur Rusul ﷺ, Page 162, Neez dekhiye: Aswaq ul Arab Fil Jahiliyah Wal Islam, Az Saeed Bin Muhammad Afghani, Page: 70]

Agar aadmi ko haraam maheena ya haram mein apne baap ka qatil mil jaata to bhi woh us se ta'arruz nahin karta.

Darasal yeh cheez ahle jahiliyat ke yahan deen e ibrahimi ke baqiyaat mein se thi.

③ Maah e Muharram Ki Wajah e Tasmiyah:

Hafiz ibn Katheer ﷺ Muharram ki wajah e tasmiyah ke baare mein farmate hain:

Ilm uddeen Sakhawi kehte hain ke: Muharram ka naam Muharram isliye hai ke woh haraam maheena hai, lekin mere nazdeek ye hai ke iski hurmat ki takeed ke liye is ka naam Muharram rakha gaya hai, kyunke arab ke log isay aage piche kiya karte thay, ek saal ise halal samajhte thay aur ek saal haram. [Tafseer Ibn kaseer: 4/146]

④ Hurmat ka ma'ani aur uske paas o lihaz ki ahmiyat:

Hurmat: har us cheez ko kehte hain jo mohtaram ho, aur usay pa-maal karne se Allah ne mana farmaya ho, isi qabeel se tamam gunah wa ma'asi bhi hain jin se Allah ne mana farmaya hai, isi tarah hurmat usay bhi kehte hai jise anjaam dena wajib aur us mein kotahi karna haram ho.

Allama Shaukani farmate hain:

"والحرمة: ما منع الشرع من انتهاكه" [Fath ul Qadeer, Shaukani, 1/221]

Hurmat usay kehte hain jise pa-maal karne se shariat ne mana kiya ho.

Allama Sa'adi ﷺ farmate hain:

كل شيء يحترم من شهر حرام، أو بلد حرام، أو أحرار، أو ما هو اعم من ذلك، جميع ما أمر الشرع باحترامه [Tayseer al-Kareem Al-Rahman page: 89]

Hurmat: Har mohtaram cheez ko kehte hain khwah woh maah e haraam ho, ya shahr e haraam, ya ahraam, ya is se bhi aam ma'ani, yaani woh tamam cheezein shariat ne jis ke ehtram ka hukm diya ho.

Allama Baghwi farmate hain:

يَعْنِي مَعَاصِيَ اللَّهِ وَمَا نَهَى عَنْهُ، وَتَعْظِيمُهَا تَرْكُ مُلَابَسَتِهَا

[Tafseer e Baghwi 5/383, neez dekhaye, Tafseer Ibn Katheer 5/419]

Hurmat: yaani Allah ki nafarmaniyañ aur mana kardah umoor, aur unki tazeem ka ma'ana ye hai ke us mein na pada jaaye.

Imam Ibn Qayyim ؒ farmate hain:

وَالصَّوَابُ أَنَّ الْحُرْمَاتِ تَعْمُ هَذَا كُلُّهُ، وَهِيَ جَمِيعُ (حُرْمَةٍ) وَهِيَ مَا يَجِبُ اخْتِرَامُهُ وَحِفْظُهُ، مِنَ الْحُقُوقِ، وَالْأَشْخَاصِ، وَالْأَزْمِنَةِ، وَالْأَمَاكِينِ، فَتَعْظِيمُهَا تَوْفِيقُهَا حَقًّا، وَحِفْظُهَا مِنْ

[Madaarij as-Salikeen 2:74] الاضاعه

Sahih baat yeh hai ke hurmatoñ mein mazkooorah tamam baateiñ shamil hain, hurmaat hurmat ki jama hai, aur hurmat har us cheez ko kehte hain jiska ehteram aur uski hifazat wajib ho, khwah huqooq hoñ, ashkhaas hoñ, ya jagheñ hoñ, aur un ki tazeem ka ma'ani yeh hai ke unheñ poora poora haq diya jaaye aur unheñ pa-maal hone se bachaya jaaye. Aur hurmatoñ ka paas o lihaz aur uski tazeem Allah ki tazeem ka hissa aur taqwa wa lillahiyat aur khair o bhalai ki daleel hai, irshad e baari ta'ala hai:

﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

[Surah al-Hajj : 30]

Yeh hai aur jo koi Allah ki hurmatoñ ki tazeem kare uske apne liye uske rab ke paas behtari hai.

﴿ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

[Surah al-Hajj : 32]

Yeh sun liya ab aur suno! Allah ki nishaniyoñ ki jo izzat wa hurmat kare uske dil ki parhezgari ki wajah se yeh hai.

Neez irshad hai:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَجْلُوْا شَعَائِرَ اللَّهِ وَلَا الشَّهَرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ﴾

[Surah al-Maidah : 2]

Aye imaan waalo! Allah ta'ala ke sha'ayer ki be-hurmati na karo na adab waale maheenon ki na haram mein qurban hone waale aur patte pehnaye gaye janwaron ki jo kaaba ko jaa rahe hon.

Isi tarah irshad hai:

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ
مَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ﴾

[Surah al-Baqarah : 194]

Hurmat waale maheene hurmat waale maheenon ke badle hain aur hurmatein adle-badle ki hain jo tum par ziyadati kare tum bhi us par usi ke misl ziyadati karo jo tum par ki hai.

Isi qabeel se ek momin ki jaan o maal aur aabru ki hurmat bhi hai, jo kaaba se bhi Azeem tar hai, mulahiza farmayein:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْكَعْبَةِ، فَقَالَ: "مَرْحَبًا بِكَ مِنْ بَيْتِ مَا أَغْظَمَكَ وَأَعْظَمَ حُرْمَتِكَ، وَلِلْمُؤْمِنِ أَغْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ، إِنَّ اللَّهَ حَرَّمَ مِنْكَ وَاحِدَةً وَحَرَّمَ مِنَ الْمُؤْمِنِ ثَلَاثًا: دَمَهُ، وَمَالَهُ، وَأَنْ يُظَنَّ بِهِ ظَنُّ السَّوْءِ"

(Sho'bul imaan lil-baheeqi (75/9, hadees 6280, dekhiye: As-Sahiha 1248, Hadees 3420)

Ibn Abbas ؓ bayan karte hain ke Rasoolullah ﷺ ne khana e kaaba ki janib nigah uthayi aur farmaya: "Tujhe Allah ka ghar hona mubarak ho, tu kis qadar azmat wala hai aur tera adab wa ehteram kis qadr azeem hai, lekin ek momin ki hurmat allah ke yahan tujhse bhi badh kar hai, Allah ta'ala ne tujhe mehez ek pehlu se mohtaram banaya hai, jabke ek momin ko teen pehluon se hurmat wala qaarar diya hai: uski jaan, uska maal aur yeh ke uske baare mein badgumani rakhi jaaye (yaani uski aabru pamaal ki jaaye)".

SANIYAN: Maah e Moharram Ke Fazail Wa Ahkaam:

① Maah e Moharram Ki Fazeelat:

Mazkoorah aayat wa hadees se haraam mahinoñ ki hurmat wa fazilat numayañ hai, aur in mein maah e Ramadan ke baad maah e Muharram sabse zyada fazilat wala mahina hai, chunancha Hafiz ibn Rajab ne Hasan Basri se naql Kiya hai ke unhone farmaya: “Allah ta’ala ne saal ka aaghaz wa ikhtitam haraam maheene se kiya hai, is liye maah e Ramadan ke baad Allah ke yahan Moharram se zyada azmat wala maheena koi nahin, iski shadeed hurmat ke sabab ise “شهر الله الأصم” (Allah ka gunga maheena) kaha jaata tha.” [Lataiful ma’arif, page 34]

Is silsile mein ek riwayat Imam Nisai ne Sunan Kubra mein naql farmai hai ke Abuzar ؓ bayan karte hain:

”قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الرِّقَابِ أَرْكَى؟ وَأَيُّ اللَّيْلِ خَيْرٌ؟ وَأَيُّ الْأَشْهُرِ أَفْضَلُ؟ فَقَالَ لِي: ”أَرْكَى الرِّقَابِ أَغْلَاهَا ثَمَنًا، وَخَيْرُ اللَّيْلِ جَوْفُهُ، وَأَفْضَلُ الْأَشْهُرِ شَهْرُ اللَّهِ الَّذِي تَدْعُونَهُ الْمُحَرَّمَ“۔

[As Sunan-Al Kubra Lin-Nisai (233/4, Hadees 2402) Neez dekhiye: Jaame Ul Masanid 114/16, Hadees 12271], wa (Musnad Ahmed, 440/35) wat-tareekh ul kabeer lil-bukhari (1635/45/2).

Ke Maine Rasoolullah ﷺ se pucha: Sabse behtar ghulam kaunsa hai? sabse behtar raat kaunsi hai? Aur sabse afzal maheena kaunsa hai? to aap ﷺ ne mujhse farmaya: sab se behtar ghulam woh hai jo sabse qeemti ho, aur raat ka behtareen hissa darmiyani hissa hai, aur sab se afzal maheena Allah ka woh maheena jis tum Moharram kehate ho.

Hafiz Ibn Rajab Farmate Hain:

Yeh mutlaq Hadees Ramadan ke baad par mehmool hai. [Lataif ul ma’arif, page:34]

Is maheene ki fazilat ka ek pehlu ye bhi hai ke yeh Allah ta’ala ki nisbat se sharfyaab hai, chunancha Hafiz Ibn Rajab farmate hain:

Is maheene ko Allah ke Nabi ﷺ ne Allah ka maheena kaha hai, yeh nisbat iske sharf wa fazeelat par dalalat karti hai, kyunke Allah ta'ala apni khaas makhluqaat ko hi apni taraf mansoob farmata hai, Muhammad ﷺ, Ibrahim, Ishaq, Yaqub, aur deegar anbiya ﷺ ko apni abdiyat ki taraf mansoob kiya hai usi tarah apne ghar kaaba aur Saleh ﷺ ki oon'tni ko apni taraf mansoob farmaya hai. [Lataiful ma'arif, page:36]

② Maah e Moharram Ke Rozoñ Ki Fazilat:

Is maah ke roze ki fazilat yeh hai ke iska rozah maah e Ramadan ke baad sabse afzal roza hai, Nabi kareem ﷺ ka irshad hai:

”أَفْضَلُ الصَّلَاةِ، بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ، الصَّلَاةُ فِي جَوْفِ اللَّيْلِ، وَأَفْضَلُ الصَّيَّامِ بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ“

[Sahih Muslim: 821/2, Hadees 1163]

Farz Namaz ke baad sabse afzal Namaz raat ki Namaz (Qayam ul lail) hai, aur Ramadan ke baad sabse fazilat wala roza Allah ke maheene Muharram ka roza hai.

③ Yaum e Aashura Ka Rozah Aur Uski Hikmat:

Is maheene ki ek khaas fazilat yeh hai ke is mein yaum e aashura' hai jis mein haq ko batil par fateh mubeen hasil hui thi, yaani Moosa ﷺ aur aap ke saathiyon ko nijaat mili thi aur fir'aun aur fir'auniyon ko Allah ne gharqaab kardiya tha.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: ”مَا هَذَا؟“، قَالُوا: هَذَا يَوْمٌ صَالِحٌ هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قَالَ: ”فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ“، فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ“

(Sahih Bukhari 44/3, Hadees 2004)

Ibn Abbas ؓ bayan karte hain ke Nahi Kareem ﷺ Madina tashreef laaye to

aap ne yahudiyoñ ko aashura ka roza rakhte hue dekha, pucha: “yeh kya hai?” Logoñ ne kaha: yeh bada acha din hai, is mein Allah ta’ala ne Bani Israil ko unke dushmanoñ se nijaat ata farmayi thi, lihaza Moosa ﷺ ne roza rakha tha, aap ﷺ ne farmaya: “hum Moosa ﷺ ke tum se zyada haqdaar hain” chunancha aapne khud roza rakha aur logoñ ko roza rakhne ka hukm diya. Aur Sahihain ki dusri riwayat mein hai:

”قَالُوا: هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَعَىٰ اللَّهُ فِيهِ مُوسَىٰ، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصَامَ مُوسَىٰ شُكْرًا لِلَّهِ”

[Sahih Bukhari 153/4, Hadees 3397, wa sahih Muslim 796/2, Hadees 1130]

Ke unhone kaha: yeh bada azmat wala din hai, is mein Allah ta’ala ne Moosa ﷺ ko nijaat di thi aur Aal e Firaun ko gharqaab kar diya tha, lihaza Moosa ﷺ ne Allah ke shukriye mein roza rakha tha.

Aur Ibn Abbas ﷺ farmate hain:

”مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّىٰ صِيَامَ يَوْمٍ فَضَّلَهُ عَلَىٰ غَيْرِهِ إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ”

[Sahih Bukhari 44/3, Hadees 2006]

Maine Rasoolullah ﷺ ko kisi roze ke din ki justuju karte hue nahi dekha jise aap ne dusre din par fazilat di ho, siwaye is din yaani yaum e aashura ke, aur us maheene yaani Maah e Ramadan ke.

④ Yaum e Aashura Ki Tareekh:

Ayesha ﷺ bayan karti hain ke jahiliyat mein quraish ke log aashura ka roza rakhte thay, aur Rasoolullah ﷺ bhi Islam se qabl yeh roza rakhte thay, Madina aaye to bhi yeh silsila jaari raha, albatta Ramadan ke rozoñ ki farziyat ke baad aashura ka roza tark kar diya, lihaza jo chaahe rakhe jo chaahe na rakhe. [Bukhari 44/3, Hadees 2002]

Is se malum hota hai ke zamana e jahiliyat hi se yeh din aur uska taqaddus araboñ ke yahañ maaruf tha, aur us din woh aham aur mubarak kaamoñ ko anjaam diya karte thay, maslan us din woh kaaba ko ghilaf pehnaya karte thay, jaise aaj yaum e arafa ko ghilaf pehnaya jaata hai, chunancha ummul momineen Ayesha ﷺ yaum e aashura ke baare mein farmati hain:

”كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفَرِّضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرَفِيهِ

[Sahih al-Bukhari 148/2, Hadees 1592] ”الْكَعْبَةُ“

Ramadan ki farziyat se pehle log aashura' ka roza rakhte thay, aur yahi din tha jis din khana e kaaba ko ghilaf pehnaya jaata tha.

① Saum e Aashura Ka Hukm:

Ahle ilm ke sahih qaul ke mutabiq hijrat ke baad shuru mein saum e aashura' wajib tha, kyunke aashura ke roze ka hukm muta'addid ahadees mein saabit hai, chunancha Salma bin Akwa' ؓ bayan karte hain:

”أَمَرَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ: " أَنْ أَذِّنَ فِي النَّاسِ: أَنَّ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بِقِيَّةِ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ الْيَوْمَ يَوْمَ عَاشُورَاءَ

[Sahih al-Bukhari 44/3, Hadees 2007]

Ke Nabi ﷺ ne qabila e Aslam ke ek shakhs ko hukm diya ke logon mein aelaan karde: ke jis ne khana kha liya hai woh baqiya din roza rakhe aur jis ne nahin khaya hai woh naa khaaye, balke Roza rakhe, kyunke aaj aashura ka din hai.

Lekin saum e aashura ka yeh wajoob ek hi saal raha, yaani san do hijri ke aaghaz mein, phir usi saal Ramadan ke rozon ki farziyat ho gayi to uska wajoob mansookh hogaya, sirf istehbaabi haisiyat baaqi rahi, jaisa ke muta'addid riwayaat se wazeh hai.

⑥ Aashura Ke Roze Ki Fazilat:

1- Ek saal ke sagheera gunahon ko mita deta hai:

Abu Qatadah Ansari ؓ bayan karte hain:

”أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ فَقَالَ: ”يَكْفِرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ“ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: ”يَكْفِرُ السَّنَةَ الْمَاضِيَةَ“ -

[Sahih Muslim 819/2, Hadees 1162]

Ke Rasoolullah ﷺ se yaum e arafa ke roze ke baare mein pucha gaya to aap ne farmaya: “woh pichle saal aur agle saal ke gunahon ko mita deta hai” aur aap se aashura ke roze ke baare mein pucha gaya? to farmaya: “woh pichle ek saal ke gunahon ko mita deta hai.”

Wazeh rahe ke fazilat ki is hadees aur is jaisi deegar ahadees se sirf sagheera gunahon ki maafi hoti hai, kabeerah ki nahin, jaisa ke dalail ki roshni mein ahle sunnat wa jama'at ka mauqqif hai, kyunke hadeeson mein kabeerah gunah se ijtinab ki shart lagayi gayi hai:

Jaisa ke: “مَا لَمْ تُغَشِّ الْكَبَائِرُ”

Taa-aañke kabeerah gunahon ka irtekab na ho. [Muslim 209/1, Hadees 233]

Aur “إِذَا اجْتَنَبَ الْكَبَائِرُ”

Bàshart-yeh-ke kabeerah gunahon se bache. [Muslim 209/1, Hadees 233]

Aur “مَا لَمْ يُؤْتِ كَبِيرَةً”

Jabtak gunah e kabira anjaam na de. Se wazeh hai. [Muslim 206/1, Hadees 228]

2- Nabi Kareem ﷺ ne iska roza rakha aur logoñ ko rakhne ki targheeb di, jaisa ke muta'addid ahadees mein saabit hai.

3- Sahaba رضی اللہ عنہم is roze ka ehtemam karte thay aur apne bachchoñ ko bhi rakhwaate thay, chunancha Rabee' bin Maooz رضی اللہ عنہ farmati hain:

”... فَكُنَّا، بَعْدَ ذَلِكَ نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ إِنْ شَاءَ

اللَّهُ، وَنَذْهَبُ إِلَى الْمَسْجِدِ، فَتَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِشِيِّ، فَإِذَا بَكَى

أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الْإِفْطَارِ”

[Sahih Muslim 798/2, Hadees 1136]

Chunancha aashura ka roza hum khud bhi rakhti theen, aur Allah ki mashiyat se apne chote bachchoñ ko bhi rakhwati theen, aur masjid jaati to unke liye oon ka khilona le aa teen, jab un mein se koi khaane ke liye rota to use khilona de diya karteen yahañ tak ke aftaar ka waqt ho jaata.

4- yeh roza Moosa kaleemullah ﷺ aur aap ke momin saathiyon ki nijaat jaisi Allah ki ne'mat ke shukriye mein hai jise Nabi kareem ﷺ ne ahaqqiyat wa awwalviyat ki buniyad par apni sunnat qarar diya hai.

7- Saum e Aashura Ke Aadab Wa Maratib:

Aashura' dasween tarikh ko kaha jaata hai, jis ke roze ki mashroo'iyat ka tazkirah hua, taham dalail ki roshni mein is ke hasb-zel maratib hain:

i) Mustahab yeh hai ke dasween ke saath Nawween tarikh ka roza bhi rakha jaaye, chunancha Ibn Abbas ؓ farmate hain:

”حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعْظِمُهُ الْيَهُودُ وَالنَّصَارَى فَقَالَ رَسُولُ اللَّهِ ﷺ: ”فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ إِنْ شَاءَ اللَّهُ صُمْنَا الْيَوْمَ التَّاسِعَ“ قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّى تُوفِّيَ رَسُولُ اللَّهِ ﷺ“

[Sahih Muslim 797/2, Hadees 1134]

Jab Rasoolullah ﷺ ne aashura' ka roza rakha aur uska hukm diya, to logoñ ne kaha: aye Allah ke rasool! Yahood wa nasara is din ki badi tazeem karte hain, chunancha Rasoolullah ﷺ ne farmaya: in sha Allah hum nawween tarikh ka roza bhi rakhenge” farmate hain: lekin aayindah saal aane se pehle hi rasoolullah ﷺ ki wafat hogayi.

Maloom hua ke ahle kitab yahood o nasara ki mukhalifat karte hue dasween ke saath nawween ka roza rakhna bhi mashroo' hai.

ii)- Isi tarah mukhalifat ki dusri shakl ye hai ke dasween ke saath gyarhween tarikh ka roza rakha jaaye, jaisa ke ibn Abbas ؓ bayan karte hain ke Rasoolullah ﷺ ne farmaya:

”صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا“

[Musnad Ahmed taba ar-risala 52/4, hadees 2154, wa Sunan kubra Baihaqi Hadees 8406, wa Sho'bul Imaan 3511, wa Sahih ibn Khuzaimah Hadees 2095]

Is hadees ki tasheeh aur taz'eef mein ahle ilm ka ikhtelaf hai, Allama Albani aur masnad ke mohaqqiqeen ne iski taz'eef ki hai, jabke Musnad Ahmed ke mohaqqiq aur Shareh Allama Ahmed Shakir ne hasan qarar diya hai, [Dekhiye: Musnad Ahmed taba'a Ahmed Shakir 546/2, Hadees 2154], neez Allama Albani ﷺ farmate hain: ibn Abi Laila ke suu' e hifz ke sabab is (marfuu') ki sanad za'ef hai, jabke ataa' ne Ibn Abbas se mauqufan riwayat kiya hai, aur is ki sanad tahawi aur Baihaqi ke yahan sahih hai. [Dekhiye: Ibn Khuzaimah 2095/290/3]

Yaum e aashura' ka rozah rakho, aur us mein yahudiyoñ ki mukhalifat karo, uske pehle ek din roza rakho, ya uske baad ek din roza rakho.

iii) - Isi tarah mukhalifat ki ek teesri shakal yeh hai ke dasweñ ke saath nawweñ aur gyarhweñ donoñ tareekhoñ ka roza rakha jaaye, jaisa ke mazkoora hadees ki baaz riwayaton mein “او” (ya) ke bajaye “و” (aur) ka lafz hai, yaani ek din pehle aur ek din baad ka roza rakho. (Ise tanha ibn Abi Laila ne riwayat nahin kiya hai. Balke Saleh bin Abu Saleh bin hayi ne unki mutabi'at ki hai, jaisa ke Hafiz ibn Hajar ﷺ ne farmaya hai, lihaza riwayat qabil e amal hai. [Dekhiye: ithaaf al khairah al mehri (2225/81/3), neez dekhiye: majmuu' fatawa ibn baaz 399/15, 402, wa majmuu' fatawa wa rasail al-Usameen 38/20, wa Islam sawal wa jawab lish-Shaikh Saleh al-Munajjid fatwa 128423]

Isi tarah saum e aashura' ke teen maratib hue: nawweñ wa dasweñ, dasweñ wa gyarhweñ, aur nawweñ wa dasweñ aur gyarhweñ, albatta bazahir maloom hota hai ke afzal martaba pehla hai, kyunke Nabi kareem ﷺ ne uski tamanna farmayi thi, aur zyada tar hadeesein isi baare mein hain, wallahu aalam.

Lekin imam Ibn Qayyim farmate hain: akmal tareen nawweñ, dasweñ aur gyarhweñ ka hai, uske baad nawweñ dasweñ ka, aur uske baad sirf dasweñ ka, raha sirf nawweñ ka roza to yeh ahadees wa aasar ki kam fehmi ke daleel hai. [Dekhiye zaad ul ma'ad 72/2]

Salisan: Maah e Moharram Ke Bid'aat wa Munkaraat:

Shariat e Islamia mein maah e Muharram ka mazkoora baaton ke alawah kisi cheez se koi talluq nahi hai, magar afsos ke ummat mein ahle bait e Rasool se mohabbat ke jhoote dawedar wa rawafiz, aur unke khilaf adawat ki deewar khadi karne waale nawasib aur batil paraston ke propagandon aur

jahalat wa la-ilmi ke sabab bid'aat wa khurafaat ka is qadar tufan bapaa hua ke sunnat wa haqeeqat kho kar reh gayi, aur bid'aat wa munkaraat ne unki jagah le li, illa man rahimallah.

Zel mein kuch bid'aat wa munkaraat ka zikr kiya jaata hai:

Gham wa andoh aur noha wa matam ki bid'at (rawafiz)

① Nabi Kareem ﷺ ki wafat ke nisf sadi baad 10/Muharram 61H baroz jumuah nawasa e Rasool Husain bin Ali ؑ ki shahadat ka waqia pesh aaya. [Albidaya wan-nihaya 8/216]

Shia (Rawafiz) ne Husain ؑ ki shahadat ke waqie ko is qadr badhawa diya ke use apna mukammal deen wa aqeedah bana liya, chunancha har saal Muharram ke maheene ka aaghaz hone se pehle hi gham wa matam, sog,siyah kapdoñ, matami jalsoñ, izayi majlisoñ, karbalayi taqreeroñ, ghodoñ, jhandoñ, ta'ziyoñ, husain zindabaad' yazeed murda baad Ke na'roñ, noha khaniyoñ aur sabeeloñ, sharbatoñ ki tayyariyañ hone lagti hain!! Aur phir aashura ke roz balke poore ashre mein woh saare kaam kiye jaate hain ke us maheene ki hurmatoñ ko yaksar pamaal kardiya jaata hai!!

Zahir hai ke in cheezoñ ki Islam me koi gunjaish hai na maah e Muharram aur aashura se koi talluq, yeh sarasar bid'aat wa khurafaat hain, kyunke a'za' aur sog ke silsile mein nabi kareem ﷺ ka irshad hai:

”لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا“

[Sahih Bukhari 2/78/1281]

Allah aur yaum e aakhirat par imaan rakhne waali kisi aurat ke liye halal nahin ke kisi mayyat par teen dinon se zyada sog manaye, siwaye shohar ki wafat par chaar mahina das din ke.

Lihaza sog ki yeh muddat tamam logoñ ke liye 13 Muharram san 61H ko, aur Husain ؑ ki biwi ke liye 20/jamadi ul ula san 61H ko khatm ho chuki hai, ab kisi ke liye Husain bin Ali aur deegar shuhda' radiallahu anhum wa rahmahum ki maut par gham manana halal nahin!

Bhala kya ummat ke liye shahadat e Husain ka gham Umar, Usman aur Ali ؑ ki shahadat balke wafat e rasool ﷺ ke gham se bhi badh kar hai, bhala kya aal-e-bait-e-Rasool ne Nabi kareem ﷺ aur Husain ؑ ke liye mashroo' muddat ke baad gham manaya hai? Aakhir chaudah (14) sadi peshtar se aaj tak gham wa matam e Husain ka yeh silsila hukm e Rasool ki sareeh mukhalifat aur bid'at nahin to aur kya hai! Aur phir yeh gham wa matam ki bid'at ta'ziya, sabeel, noha khwani, ajalla sahaba par tabarra wagaira ki bid'aat ki aamajgah hai, bina-bareen yeh bid'at hi nahin, bidat dar bid'at hai!!!

Rasool e girami ؑ ka irshad hai:

”لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ“

[Bukhari 2/81/1294]

Jo rukhsaaron par chaate maare, gireban chaak kare aur jahiliyat ki haaye waaye pukaare (noha kare) woh hum mein se nahin.

Sirf itna hi nahin balke taziya se hajat barabari ki dua ki jaati hai aur Husain ؑ ki masnoo'ee qabr bana kar uska tawaf kiya jaata hai jo sarasar shirk hai. Aur afsos ke in bid'aat wa shirkiaat mein rawafidh aur shia hazrat ke saath saath badi tadad mein hamare Sunni kehlane waale bhai bhi shareek hote hain, Halanke Imam Ahmed Raza sahab ne taziya banana aur use poojna to dar-kinaar taziye ko dekhne, uspar chadhaye hue khaane ko khaane, Moharram me noha wa marsia wagaira ko basarahat bid'at, haram aur najayaz qarar diya hai. [Dekhiye: Irfan e shariat 1/15, wa risala taziya daari page, 4,11,15, wa ahkaam e shariat 1/71, bahawala rusoomat moharram aur saniha e karbala, az Hafiz Salahuddin Yusuf page 21]

① Shahadat e Husain ؑ Par Noha Wa Matam Ki Tareekh:

Dar'asal shahadat e Husain par noha wa matam ki bid'at ka aaghaz chauthi sadi hijri mein hua. Sabse pehle 351H mein mein Ma'az ad Daula Ahmed bin Boya Dailmi rafizi ne khulafa e salasah, aur Muawiya ؓ wagaira par lanat karne ka hukm diya aur uske hukm se baghdad ki masjid ke darwazon par yeh ibarat likhi gayi:

”لَعَنَ اللَّهُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَلَعَنَ مَنْ غَصَبَ فَاطِمَةَ فَذَكَ -

يَعْنُونَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ - وَمَنْ أَخْرَجَ الْعَبَّاسَ مِنَ الشُّوْرَى -
يَعْنُونَ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ - وَمَنْ نَفَى أَبَا ذَرٍّ - يَعْنُونَ عُثْمَانَ رَضِيَ اللَّهُ
عَنْهُ - وَمَنْ مَنَعَ دَفْنَ الْحَسَنِ عِنْدَ جَدِّهِ - يَعْنُونَ مَرْوَانَ بْنَ
"الْحَكَمِ"

[Al Bidaya-wan Nihaya 15/255]

Muawiya bin Abi Sufyan par Allah ki la'anat ho, aur Abu Bakr par jisne Fatima se Fadak chheena, aur Umar par jisne Abbas ko Shoora se nikala, aur Usman par jisne Abu Zar ko jila watan kiya, aur Marwan bin Hakam par jisne Hasan ko apne dada ke paas dafnane se roka. (Astagfirullah wal-Aiyazbillah)

Jab us Rafizi ko maloom hua ki Ahl-e-Sunnat ne is ibarat ko mita diya hai to usne Muawiya ke naam ki sarahat aur baqiya logoñ ko bila-sarahat Ahl-e-Bait par zulm karne waloñ ke naam se likhwaya.

Isi tarah usne 18 Zil-Hajj 351 hijri ko 'Eid Ghadeer Khum' ke naam se ek eid manane ka hukm diya, sehra' Mein Raafiziyoñ ko eid ki namaz bhi padhwayi, aur khoob dhol-taashe bajwaaye, darasal yeh Usman ؓ ki wafaat ki tareekh hai, jis ki khushi mein yeh eid manayi jaati hai, aur aaj Rawafiz ke yahañ Eid-e-Ghadeer ka martaba Eidain se bhi ooncha hai. (Dekhiye: Tareekh al-Tabari (11/400), Wal muntazim fi Tareekh ul-Muluk wal Umam (14/151), wa mar'aat al janaan wa ibratat wal yaqzaan (2/261) wal-Bidayah wan-Nihayah (11/276) aur (11/288).

Isi tarah us shakhs ne 10 Muharram 252 hijri ko hukm diya ke Hussain ki shahadat ke gham mein dukanein, khareed o farokht aur bazar band kar diye jaayein, ae'laniyah noha kiya jaaye, nohe ke liye tayyar kardah khaas libas pehne jayein aur aurtein Hussain ke maatam mein baaloñ ko bikher kar, chehroñ par kaalik pot kar, kapde phaade hue aur gaaloñ par tamanche marte hue poore sheher mein ghoom ghoom kar noha aur been karein! Rafiziyoñ ne aisa hi kiya, lekin Sunnat aur Ahl-e-Sunnat ko ise rokne ki qudrat na thi, kyuke Shiyon Rafiziyoñ ki kasrat thi aur Badshah unke saath tha. [Dekhiye: Al-Kamil fi Tareekh (7/245), wal-Mukhtasar fi Akhbar ul-Bashar (2/104), wa Tareekh Ibn Khaldun (3/527), wa mar'aat ul bahnaan wa ibratul yaqzaan (2/261)]

Is tarah yeh bid'at rawaj pa gayi, chunancha 421 Hijri aur isi tarah 458 Hijri mein Karkhiyoñ ne das Muharram ko noha wa matam kiya, lekin doosri martaba awam un-naas ke aiteraz ke sabab sahaba ko sab o shitam karne aur ae'laniyah bid'at karne waale ke haq mein kufr ka fatwa sadir kiya. [Al-Muntazim fi Tareekh al-Mulook wal-Umam (15/204), wal-Bidayah wan-Nihayah (16/7)].

Isi tarah Misr o Qahira ke ilaaqe mein bhi yeh bid'at rawaaj paayi chunancha Musta'li (wafat 495H) ne apne daur-e-iqtidar mein khoob dhoom dhaam se Ashura ke roz noha wa matam ka ehtemam kiya, aur yahi wateerah Al-Mu'iz ud dinillah ta al-aazid tamam ubaidi Fatimi Maghribi khulafa ka tha. [An-Nujoom az-Zahirah fi Muluk Misr wal-Qahirah (5/153)].

② Ajilla' Sahaba wa Sahabiyaat par la'an ta'an aur tabarra ke zariye hurmatoñ ki pamali:

Rawafiz ke Aal-e-Bait se mohabbat ke naam nihad daawe ke saath unki sahaba dushmani ma'roof hai, yahi wajah hai ke un ki tamam majalis samet Ashra-e-Muharram aur Ashura ki matami mehfileiñ sahaba wa sahabiyaat ﷺ ki takfeer,

Un par tabarra, la'nat, aur sab-o-shitam se khaali nahin hotiñ, bina-bariñ Sahaba ko bura bhala kehna rafiziyat ki ek alamat hai, chunanche Imam Abdullah bin Ahmad bin Hanbal farmate hain:

”قُلْتُ لِأَبِي: مَنْ الرَّافِضِيُّ؟ قَالَ: الَّذِي يَشْتُم رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَوْ يَتَعَرَّضُ لَهُمْ مَا أَرَاهُ عَلَى الْإِسْلَامِ“

[Tareekh ul-Islam lil Imam Zahabi 18/89]

Maine apne walid se pucha: Rafizi kaun hai? Farmaya: Jo Rasool Allah ﷺ ke Sahaba mein se kisi ko gaali de ya un se ta'aruz kare, mai use Musalman nahin samajhta!

Aur un ke masail mein hai, farmate hain:

”قُلْتُ لِأَبِي: مَنْ الرَّافِضِيُّ؟ قَالَ: الَّذِي يَسُبُّ أَبَا بَكْرٍ وَعَمْرَ رَضِيَ اللَّهُ عَنْهُمَا“

[Masail ul-Imam Ahmad Riwayah Ibn Abdullah page: 99]

Maine apne walid se pucha: Rafizi kaun hai? Farmaya: Jo Abu Bakr o Umar ﷺ ko gaali de.

Chunancha Kulaini ne Abu Jafar se naql kiya hai ke unhone farmaya: "Rasool Allah ﷺ ki wafat ke baad tamam log (Sahaba) murtad ho gaye the, siwaye teen logoñ ke: Miqdad bin Aswad, Abu Zar Ghifari aur Salman Farsi ke." [Al-Kafi 8/245, wa Qaal al-Majlisi: Hasan]

Aur tafseer Qami mein hai ke farman e baari ta'ala:

﴿وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ﴾

[Surah an-Nahl : 90]

Mein fahsha' se murad Abu Bakar, munkar se murad Umar aur baghi se murad Usman ﷺ hain.

Isi tarah mashhoor Shia kitab Miftah ul Jinan mein hai:

”اللهم صل على محمد وعلى آل محمد، والعن صنيي قريش وجبتئهما
وطاغوتئهما وابنتئهما ... إلخ“

Aye Allah Muhammad aur Aal e Muhammad per rehmat nazil farma, aur Quraish ke do buttoñ, aur us ke do shaitanoñ aur taaghutoñ aur un donoñ ki betiyoñ per lanat farma. (نعوذ بالله)

Yaani Abu Bakar o Umar aur Ayesha o Hafsa (ﷺ)

Isi tarah Ashura' ke roz yeh log ek kutta laate hain aur usay Umar ka naam dete hain, phir usay laathi dande aur patthar se maarte hain yahañ tak ke us ki maut ho jaati hai, phir ek bakri ka bachcha laate hain aur usay Ayesha ka naam dete hain, phir us ke baaloñ ko nochte aur jootoñ se maarte hain yahañ tak ke us ki maut waaqe hojati hai!!

Is tarah Shia hazraat 9 Rabi-ul-Awwal ko ek Eid manate hain 'Umar Farooq ﷺ ke qaatil Abu Lulu Feroz Majoosi ki Eid hoti hai, jise unhone Baba Shuja-ud-Din ka laqab diya hai!!

Is tarah Khumaini Sahaba e Kiram ki tauheen karte hue kehta hai:
 “Mai badi jurrat se kehta hoon ke maujooda waqt mein Iran ki laakhoñ ki aabadi Rasool Allah ﷺ ke zamane mein ahle-Hijaz se afzal hai.” [Al-Wasiyatus Siyasiyah: page 23. Tafseel ke liye dekhiye: Ash-Shia hum ul a'dood fahazrhum, Az Shahatas Saqar, page 30-31]

Ab sawal yeh hai ke Hussain (Mutawaffi 61 H) ki maatami mehfiloñ mein un sahaba-wa-sahabiyat ke go gaali dene aur un par la'nat karne ka kya wajh-e-jawaz hai jo Hussain ki shahadat se barsoñ paishtar is dunya se kooch kar gaye the??

③ Yazeed Par La'nat Bhejne Ki Bid'at

Is Mahine ki ek bidat Yazeed bin Muawiya per la'nat bhejne ki bhi hai, kyunke uske daur mein Hussain ki shahadat ka janikah saniha raunuma hua, isi tarah lanat karne ke deegar asbab bhi bayan kiye jaate hain, maslan woh zalim tha, namazoñ ka taarik tha, zina aur sharab noshi waghaira deegar shahwatoñ ka murtakib tha, neez us ne apni fauj ke liye teen dinoñ tak Madina ko mubah kar diya tha waghaira. Jabke,

Awwalan: yeh saari baatein jin rawiyoñ se marwi hain woh aam taur per kazzab, matrook aur raafizi aqeede ke rawiyaan hain, jaisa ke riwayaton ki tehqeeq se maloom hota hai.

Saniyan: Yazeed bin Muawiya tabaee hai aur tabi'iyat ke umoomi sharf mein bazuaban Rasool Woh bhi shamil hai.

Saalis: Yazeed aur uske walid Muawiya ke liye khususi fazilat wa manqabat saabit hai, jaisa ke Rasul Allah ka irshad hai:

”أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا ... وَأَوَّلُ جَيْشٍ مِنْ أُمَّتِي
 يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ“

[Sahih Bukhari 4/42/2924]

Meri ummat ka pehla lashkar jo samandar mein jang karega unhone jannat wajib kar li hai... Aur meri ummat ka pehla lashkar jo sheher Qaisar (Qustuntunia) se jang karega un ki maghfirat ho chuki hai.

Hafiz Ibn Hajar farmate hain:

”فِي هَذَا الْحَدِيثِ مَنْقَبَةٌ لِمُعَاوِيَةَ لِأَنَّهُ أَوَّلُ مَنْ غَزَا الْبَحْرَ وَمَنْقَبَةٌ لِرَوْلِهِ يَزِيدُ لِأَنَّهُ أَوَّلُ مَنْ غَزَا مَدِينَةَ قَيْصَرَ“

[Fath ul Baari lil ibn Hajar 6/102,) Wa (11/77]

Is hadees mein Muawiya ؓ ki fazilat hai kyunke unhone sab se pehle samandar mein jang ki, aur un ke bete Yazeed ki bhi fazilat hai kyunke unhone sab se pehle sheher Qaisar se jang ki.

Yeh samandari jang Muawiya ؓ ne san 28 Hijri mein aur Qustuntunia se Yazeed ne san 53 Hijri mein ki, pehli jang Usman aur doosri Muawiya ؓ ke ahad mein hui.

Raabi'an: Yazeed ke silsile mein sab se mo'tadil mauqqif woh hai jo ulama-e-muhaqqiqeen ka hai. Chunancha Shaikh ul Islam Ibn Taymiyyah ؒ farmate hain:

”بَلِ الْحَقُّ فِيهِ أَنَّهُ كَانَ مُلْكًا مِنْ مُلُوكِ الْمُسْلِمِينَ لَهُ حَسَنَاتٌ وَلَهُ سَيِّئَاتٌ، وَالْقَوْلُ فِيهِ كَالْقَوْلِ فِي أَمْثَالِهِ مِنَ الْمُلُوكِ، لَا نَحِبُهُ وَلَا نَسِبُهُ“

[Mukhtasar Al Fatawa Al Misriya Page 210, Neez Dekhiye: Majmuu' Al Fatawa 4/487]

Yazeed ke baare mein haq yeh hai ke woh Musalmanoñ ke badshahoñ mein se ek badshah tha; uski nekiyañ bhi hain aur gunah bhi, uske baare mein wahi baat hai jo us jaise deegar logoñ ke baare mein, ke hum us se muhabbat karte hain na use gaali dete hain.

Aur Imam Zahabi farmate hain:

”وَيَزِيدٌ مِمَّنْ لَا نَسَبُ وَلَا نَحْبُ، وَلَهُ نُظَرَاءُ مِنْ خُلَفَاءِ الدَّوْلَتَيْنِ، وَكَذَلِكَ فِي مُلُوكِ التَّوَّاجِي، بَلْ فِيهِمْ مَنْ هُوَ شَرُّ مِنْهُ“

[Seer A'lam al-Nubala, 4/36]

Yazeed un logoñ mein se hai jise hum gaali dete hain na us se muhabbat karte hain, Donoñ hukumatoñ (yaani Banu Umayyayh wa Banu

Abbasiya) mein us jaise bahut se log guzre hain, isi tarah aas-paas ke mumalik ke badshahoñ mein bhi, balke un mein to us se kaheen zyada badtar log thay.

Lihaza Yazeed per la'nat karne ke bajaye humein mo'tadil mauqqif apnana chahiye, bilkhusoos jabke mu'ayyan shakhs par la'nat ahl-e-sunnat wa jama'at ke mauqqif ke munafi bhi hai. Wallahu A'lam.

④ Farhat Wa Musarrat Aur Khushi Ki Bid'at (Nawasib)

Maah e Muharram mein ek bid'at rawafiz ki bid'at ke bar'aks nawaasib yaani aal-e-bait e Rasool ﷺ ke khilaf adawat wa dushmani khadi karne waloñ ki hai, yeh Ali, Hussain bin Ali aur Aal-e-bait ﷺ se bughz wa inaad rakhne waale hain in mein aksariyat khawarij ki hai. Inhone Ashura ko khushi wa musarrat ka din bana liya hai, chunancha yeh is din naye kapde pehente hain, surma aur khizaab lagate hain, ahl o ayaal par khoob kharch karte hain, is din ke liye qurbani ka gosht zakheerah karte hain aur ma'mool se zyada qism qism ke khaane pakate hain, ek doosre se khoob milte aur salam o musafah karte hain, masjid o mazaraat ki ziyarat karte hain, aur saal bhar ki zaruriyaat isi din khareedte hain, waghairah.

In ka zahoor Rasool e girami ﷺ ke zamane mein hi hogaya tha jinhone Rasool Allah ﷺ ke faisle per aiteraz karte hue kaha tha: "Aye Muhammad! Allah se dariye", aur "insaaf se kaam lijiye kyunke aap insaaf nahin kar rahe hain", jaisa ke Sahihain waghairah ki riwayaton mein hai. Neez aap ﷺ ne Sahabah ﷺ ko in ki pehchan batai thi "ke tum apni ibadaton ko un ke muqabil haqeer janoge, woh Quran padhenge lekin un ke halaq se aage na jayega, woh deen se aise nikal gaye honge jaise tez tareen teer shikar se paar ho jata hai, neez woh musulmanoñ ko qatal karenge but parastoñ ko chhod denge. [Bukhari 3344, wa Muslim 1064].

Shaikh ul Islam Ibn Taymiyyah ne likha hai ke Kufa mein do qism ke log thay: ek Shia Rawafiz Jo Hussain aur Aal-e-Bait ke himayati thay aur un ka Sarghana Mukhtar bin Ubaid kazzab tha, aur doosre Ali aur un ki Aulad se bughz rakhne waale jin ka Sarghana Hajjaj bin Yusuf Saqafi tha. Aur inhi donoñ ke baare mein Rasool Allah ﷺ ki pesheengoi thi:

“أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا”

Saqeef mein ek jhoota aur ek khoon-rez paida hoga.

Asma bint Abu Bakr ؓ farmati hain: jhoote (Mukhtar bin Ubaid) ko to hum ne dekh liya hai, aur mera khayal hai ke khoon-rez yahi (Hajjaj bin Yusuf) hai. [Muslim 2545].

Bila shubah Rawafiz aur Nawasib donoñ ke aamaal ifraat o tafreet par mabni hain jo sarasar bid'at o khurafaat hain, in tamam cheezoñ ka maah-e-Muharram balke Islam hi se koi talluq nahin hai. Wallahu A'lam. [Tafseel ke liye dekhiye: Minhaj us Sunnah 4/554, wal bad'a al hauliyah, page 111]

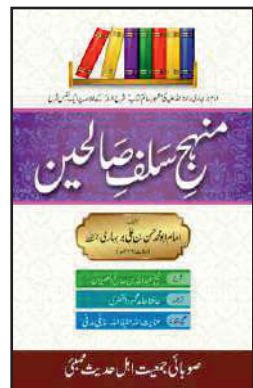
Yeh kitab wa sunnat ke dalail aur faham e salaf ki roshni mein maah e moharram, uski hurmat, fazail o masail aur bid'aat wa munkaraat se mutalliq mukhtasar chand baatein hain.

Akheer main Allah az zawajal se dua hai ke woh tamam musalmanoñ ko is Azeem ush shaan maheene ki hurmat wa azmat ka paas o lihaaz rakhne, uske ahkaam o masail par amal karne bil-khusoos aashura' ke roze ka ehtemam karne aur saath hi is maah mein marwajjah bid'aat wa munkaraat aur shirkiyaat se bil-kulliyah ijtinaab karne ki taufeeq ataa farmaye, Aameen.

و صلى الله و سلم على نبينا محمد وعلى آله وصحبه اجمعين۔

Wa katabahu: Ukhukum fid deen/ Inayatullah Madani (15/09/2018)





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